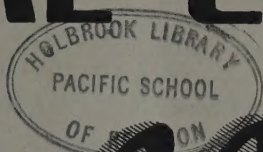


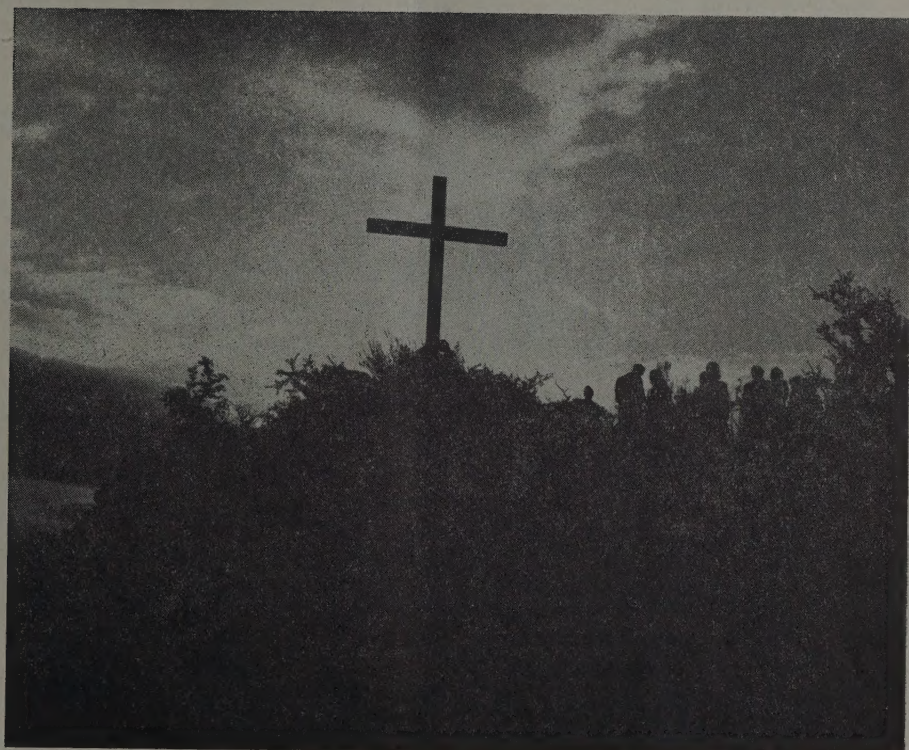
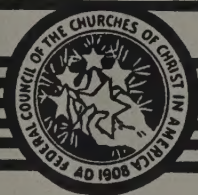
FEDERAL COUNCIL



Bulletin

VOL. XXVII, No. 3

MARCH, 1944



U. S. O. Photograph

SERVICE MEN WORSHIP AT SUNRISE

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.	March 21, 1944
UNITED STEWARDSHIP COUNCIL Cincinnati, Ohio	April 11, 12, 1944
GENERAL CONFERENCE OF THE METHODIST CHURCH Kansas City, Mo.	April 26, 1944
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.	May 16, 1944
NORTHERN BAPTIST CONVENTION Atlantic City, N. J.	May 23, 1944
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. Montreat, N. C.	May 25, 1944
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. A. Chicago, Ill.	May 25, 1944
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH New Concord, Ohio	May 31, 1944
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Buck Hill Falls, Pa.	June 1, 1944
GENERAL COUNCIL, CONGREGATIONAL CHRISTIAN CHURCHES Grand Rapids, Mich.	June 21-28, 1944
EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES Saginaw, Mich.	June 21-30, 1944
SEVENTH DAY BAPTIST GENERAL CONFERENCE Alfred, N. Y.	August 22-27, 1944

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXVII, No. 3

MARCH, 1944

THE EDITORIAL OUTLOOK

A Prayer for Chaplains

O shepherd of the flock
Who didst never flinch the stony path,
Evade the thorny plain
Nor desert those who did their business on the
deep,
Wherever men saw their duty,
Thou wast ever beside them.

Be present still with Thy sons,
Thy lesser shepherds,
Who lay aside ordered parish life
To enter rigors
Of camp and ship and field.

To men who have been trained
In friendship, gentleness and love,
Who now must stay the souls
Of those who fight
In savage strife
To save the gains our fathers made
For children yet unborn,
Grant eyes to see and understand
The temptation, the weariness, the bravery,
The inner suffering of their comrades.

Teach them how to strengthen the timid,
Temper the uncouth,
Befriend the desolate,
Establish the doubter
And steady the fainting.

Instruct them in the ways of valor and of faith
That they may impart to others
The lessons they have learned
In midnight agony of bloody sweat.

Lift their hearts, inform their speech
That within the cruel frame of war
Men may not forget their true estate
Nor fail to remember they are
Children of the most High God;
Through Jesus Christ, Our Lord.

—George Stewart

What Do Chaplaincy Casualties Mean?

As of February 1st it is reported that the Office of the Chief of Army Chaplains announced a total of 102 casualties in the chaplaincy service: 19 killed in battle, 31 dead from sickness and accidents, 18 wounded, 33 prisoners of war and 1 missing in action. Seventy-six chaplains have been decorated for conduct "over and beyond the call of duty."

These facts remind us that the chaplains are with their men through all experiences and under all circumstances, even to death. They are among the prisoners. They are sharing the boredom and loneliness of the prison camp. We have had many stories of the activities of the chaplains among the men during the experience of training and in the camps abroad; but the fact of the casualties is perhaps the most poignant.

nant indication of the identification of the chaplains with the men through their whole experience of the war. Our appreciation of the service of the chaplains is thus increasing; but the best way for us to show our gratitude is to support them in their work by following the members from our churches, keeping them constantly aware of our continued interest in them, and also by upholding both them and the chaplains constantly in prayer.

Everyone who has returned from the far-flung fronts where our men are serving emphasizes the importance of communications from the home church. There are many cases which indicate that pastors or church committees are writing regularly. Some are sending church bulletins carrying reports of where the various members from the church fellowship are serving, but such practices are not as prevalent as they should be.

These reports of casualties also remind us that the men in uniform are finding the ministers of religion available at all times of the day and night for assistance in connection with personal needs. The most important aspect of this assistance is spiritual counsel. It goes far beyond the basic and indispensable functions of preaching and the administration of the sacraments. Men who have come to regard their ministers as available for such a variety of services will probably expect to find the same resources when they come home. The formal and stated services of the church will not be enough. Pastors may expect to be called upon for a considerable amount of personal counseling, which will be quite as much needed during the readjustments to normal life as during the experiences of military service.

As we express our gratitude to the chaplains and our honor for them it is incumbent upon us to demonstrate the sincerity of our appreciation by performing our own tasks in such a way as to make their service most effective.

Moral Preparation for Army Service

The United States Office of Civilian Defense has recently published a manual, "Induction to the Army," containing suggestions for pre-in-

duction informational meetings for those who are about to enter the Army. This handbook is intended to encourage local Defense Councils to organize such meetings regularly for inductees and to make the training in preparation for military service more effective. The handbook intends that these meetings shall be devoted largely to providing information with regard to what the individual will find in the Army. Relatively little attention is paid to the spiritual, moral and psychological problems which he will confront.

Some churches have made excellent provision for the preparation of their young men and women for the problems of army life; but this new emphasis emanating from the Office of Civilian Defense, the War Department, the Selective Service System and the Office of Education suggests that the churches should take much more seriously than they have generally the matter of spiritual and moral preparation. If the community is to provide information it will make it more normal for the man and woman involved to expect that the church will also play its part. One section of the manual is devoted to a description of religious activities in the Army, emphasizing the functions of the chaplain. The use of this section in the meeting arranged by the community Defense Council may constitute an introduction for a special meeting or interview conducted by the church. Thus, the church will effectively supplement what the community does or give the basic setting for the detailed questions of routine covered in the community meeting.

Before the young man or woman leaves home he should be reminded that no matter where he may go he will never go beyond the reach of the spiritual fellowship of the Church. This fact may be impressed upon him by specific recognition and commitment in a regular service of worship in the church before he leaves. It will also be helpful to him to interpret something of what is involved in his going into a new and strange life where the family and community supports to which he has been accustomed will not be immediate or obvious. He will be on his own. Under such circumstances the person of strong character may become stronger and the

person of weak character weaker, drifting with the group. If his mind is set in anticipation of such a situation he will be better prepared to meet it successfully. Moreover, it will be a service to him to interpret something of the nature of the tensions, spiritual and psychological, which will be inescapable in army life. Suggestions as to how to live under tension may recur to him when he finds himself distracted by those strains.

More important than all these, however, is the encouragement which should be given to him to cultivate more assiduously than ever his personal and private practice of Bible study and prayer. These two resources will be available to him wherever he goes, and through them he becomes conscious not only of the ever-present help of God but also of his fellowship in the Church.

This process of preparing the individual to meet the exigencies of Army life will provide an appropriate occasion for presenting him with a copy of the New Testament to be given him by his church and also for giving him a card of introduction to chaplains and to churches wherever he may go. These will be tangible symbols of the never-failing resources and of his membership in the Church Universal.

Irresponsible Sponsors

Leaders in the churches are constantly being asked for the use of their names as sponsors and committee members in connection with charitable appeals and benefits. Such names are taken by the public as a guarantee that the cause which seeks support is essential and well operated. Irresponsible endorsement misleads contributors and diverts funds from worthy causes.

Some leaders are careless in this matter. Others find it difficult to refuse the request of a well-meaning and honorable friend who describes a great need and asks for help; they fear that refusal may be interpreted as indifference to the need. It is not enough to determine the urgency of the need and the sincerity of the

persons trying to meet it. Before lending endorsement a community leader should ascertain whether the organization in question is sound in its policies and efficient in its operations. In some cases it is important to ask whether the need which was at one time unquestioned continues to exist.

We were asked the other day to sponsor a public meeting to promote a worthy interest. The letter of invitation was signed by a number of names. We called Mr. A, one of the signers, to ask some details about the initiative and purpose behind the meeting. He could not answer; he had signed because Mr. B, who was usually on the right side of things, had agreed to sign. When we inquired of Mr. B, he explained that he had not looked into the matter but had gone along because Mr. C had agreed to sign. When we reached Mr. C, he explained that the man who had come to him had been introduced by a mutual friend and that he seemed to be a good fellow. But Mr. C had not had time to ask what was behind the meeting.

The essential causes and the best organizations would profit greatly and the public would be less confused if sponsors exercised a little more discrimination.

The vast majority of enterprises to which church leaders lend support are essential. We would not be warranted in raising questions that would arouse scepticism. We are not warning contributors to be more cautious. Nor are we suggesting that leaders discontinue lending their names. We are appealing for the exercise of a more careful selectivity on the part of those who are generous in their endorsements, in order that potential supporters may be given more adequate guidance.

Is "The Protestant" Official?

Frequent inquiries come to our office concerning the status of the magazine *The Protestant*,—is it an official organ of the Protestant churches? According to our information and belief it is not, and does not claim to be, the organ of any church or of any ecclesiastical agency. It is a private enterprise.

For a Christian Observance of the Armistice

FEELING that now is the time for the churches of the nation to prepare for a Christian observance of the Armistice when it comes, the Federal Council has taken appropriate action in directing its Department of Evangelism to formulate nationwide plans for the churches, looking toward the observance of the cessation of hostilities in Europe, and also when hostilities cease in Asia. Two observances, therefore, should be planned.

The Department is making several recommendations to the churches—

First—that the churches in each community request the civic leaders to hold, where possible, a mass meeting for the entire community in some adequate place; and that the religious emphasis be given special prominence on the program.

Second—that the churches, in addition to any civic observance sponsored by the governmental officials, plan for religious services. Such an observance by the churches should be characterized by prayers of thanksgiving, intercessory prayers for the men and women of our armed forces, the suffering, homeless and hungry of the world, and prayers of dedication to the unfinished tasks that lie ahead.

Third—that the churches in some communities may desire to hold a twenty-four hour vigil of prayer, beginning at a time determined by our government and continuing thereafter for twenty-four hours. If this plan is decided upon, a different leader should be provided for one- or two-hour periods and the people invited to come and go as they wish. The churches of other communities may desire to hold a five- or six-hour service with a different leader for each hour. Churches in still other communities may wish to hold one united service of about one hour in length.

It is urged that strong emphasis be placed not merely upon gratitude for the end of the war but also upon a united commitment to the continuing task of establishing a world order of justice and peace.

Attention is called to the statement of the President of our nation when he said in his address, "I have a suspicion that when this war does end, we shall not be in a very, very celebrating mood, a very celebrating frame of mind. I think that our main emotion will be one of grim determination that this shall not happen again."

It is also important to note that the State Department in Washington has made formal suggestions for a musical program to be played on the day of the Allied victory. The State Department has already listed its choice of selections and has worked out its program, which includes symphonies from many lands. Are "the children of this world" to be "wiser than the children of light?"

If the State Department is already making careful preparations for the observance of the cessation of hostilities, then there should be no hesitation on the part of the churches to begin at once to make the most thorough preparation possible for this long-hoped-for event.

Each ministerial association or council of churches should appoint a special committee or refer this matter to a standing committee, to work out at once. The responsibility of this committee would be—

1. To interview the Mayor of the city and request that in the event that a mass meeting of the community is held for the observance of the cessation of hostilities, there be a definite religious note and emphasis in the observance.

2. To plan the number and length of the services to be held in the community; to select the leaders and formulate the order of worship.

3. To discuss plans with the newspapers and the radio stations of the community in the interest of understanding and to secure their coöperation in the plans of the churches.

4. To plan for the ringing of church bells and chimes simultaneously at certain periods for a certain length of time during the celebration.

At the cessation of hostilities in the other world war (11 A.M., November 11, 1918), there was a celebration on the part of many that was anything but Christian. Much of the celebration was pagan. The churches of the nation should take responsibility for providing ways by which all those who desire to do so may participate in a Christian observance of the Armistice.

A booklet is being prepared now containing a collection of suitable prayers, Scripture references and hymns. A local committee may desire to use some of these suggestions in working out its own special order of worship for its service of observance.

Also a second pamphlet is being prepared, containing an order of service which is one hour in length. These may be ordered in quantity for use by the churches.

JESSE M. BADER.

Volunteers in Service to Children

To suggest to the adult membership of the churches specific ways in which they may help the children of the present generation, the International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill., has prepared a series of very practical leaflets as follows:

In the Service for Children—a leaflet of interpretation for adult members of the church.

Volunteers in Christian Service to Children, manual of suggestions to pastors, directors of religious education, and lay persons responsible for the church's program.

A series of four leaflets for distribution to the home:

It's Church Wherever You Are

Your Home Here and Now

What Shall It Profit?

For Every Child Faith in God

Also in coöperation with the Federal Council:

The Child's Religion in Wartime

Children and World Peace

Wide Support for Better Race Relations

THE insistence that "better race relations will come primarily from better personal relations," as Rt. Rev. Henry St. George Tucker, President of the Federal Council, said in his pastoral letter to the churches, has given this year's observance of Race Relations Sunday and Brotherhood Month a down-to-earth note. Reports in hand from churches and communities throughout the nation underscore this emphasis. This annual observance is now a regular feature on the Sunday calendars of fourteen denominations.

President Franklin D. Roosevelt in a special letter to Bishop Tucker said, "... At no time in the twenty-two years of the observance of this day, dedicated to the Christian spirit in race relations, has its meaning been so significant to America and to mankind. The unity of the nations fighting for a free world includes men of every color and race. The strength which this nation contributes to that unity depends at home on men of all races who are also all Americans. ... "

"No institution can be more effective in the creation of the harmonious and warmhearted relations of men of all races than the Christian churches," the President continued. "I rejoice in your observance of Race Relations Sunday and take courage from the divine teachings that every day give emphasis to the spirit of brotherhood among men upon which our hopes for lasting peace beyond victory must depend."

Governors of states, too, gave official sanction to the Day, and to the period following, as a time for special emphasis on goodwill and justice among racial groups.

Governor Dewey of New York proclaimed: "We are fighting this war to preserve the freedom of the world and to maintain the dignity of mankind. If we permit hatred and distrust of our fellow-men to creep into our daily lives, we weaken our war effort, we betray our fighting men. We cannot, we must not, become disunited or permit foreign ideologies to separate us here. ... Now, therefore, I, Thomas E. Dewey, Governor of the State of New York, do proclaim Sunday, February 13, 1944 as Race Relations Sunday and do urge the people of New York to join in this observance, to attend their houses of worship and humbly to ask for the help of Almighty God in bringing about true understanding between all men."

In Missouri, because of recent flare-ups in one of his communities where Negroes were driven out who were brought in for labor, Governor Donnell's proclamation had special point. He proclaimed: "Whereas, maintenance of friendly race relationships is an ideal which is in harmony with our national traditions; and Whereas, the attainment of that ideal is a goal worthy of conscientious endeavor on the part of each member of the respective races which comprise our citizenship; and Whereas,

friendly race relations are of vital importance to national unity and the general well-being of our people, Now, therefore, I hereby proclaim Sunday, February 13, 1944, Race Relations Sunday in Missouri, and the period of thirty days, February 13-March 13, 1944, both inclusive, Brotherhood Month in Missouri, and respectfully suggest that the people of our State join in appropriate observance of that day and period in their respective communities."

The Governor of Oklahoma lifted his official voice in part as follows: "America has been built through the unified contributions, efforts and labors of all of her citizens regardless of race, color, political party or belief, and America symbolizes the spirit of religious, racial and political tolerance and understanding which is the foundation pillar of the mighty strength and character of our nation. ... "

Governor Martin of Pennsylvania emphasized the observance in these words: "Out of the turmoil, strife and sacrifice of the present world struggle civilization hopes for the emergence of better human relations under which man may live in peace and fellowship with his brother."

Governor Kerr of Oklahoma designated "Race Relations Sunday and the days immediately thereafter for a period of development of more free inter-racial and inter-cultural contacts."

And Governor Baldwin of Connecticut proclaimed the Day in these sentences: "Sunday, February 13, will be universally observed throughout the country as 'Race Relations Sunday.' It is good that friendly relations and mutual coöperation between all races be the observance theme on that Sabbath Day. There is Divine sanction and command for such mutuality by all of God's people. I ask that the people of Connecticut make special observance of 'Race Relations Sunday.'"

Early reports in hand as we go to press indicate that probably more than 60,000 meetings, visitations, exchanges of pulpits and other activities are being carried out during the period.

A few examples show the nature of these activities. In *Washington, D.C.* 2,000 White, Negro and Chinese worshippers packed Asbury Methodist Church and joined with a mixed choir of 100 voices in "an inspiring hallelujah of Christian brotherhood." Several hundred found standing room only and scores were turned away. The *Washington Post* editorially said, "The observance came as a climax of a number of steps that have been taken recently to foster interracial goodwill."

In *Peoria, Ill.*, Jewish women opened the month with an interracial meeting with a Negro woman speaker. In *Birmingham, Alabama*, white and Negro speakers joined in an interracial meeting at the First Congregational-Christian Church. In *Kansas City, Kan.*, there was an in-

terracial dinner. *Westerville, Ohio*, reported a special program and services at Westerville College during the Lenten season. In *Memphis, Tenn.*, a sermon on better race relations published in the February number of a leading religious magazine was distributed to ministers and Sunday school leaders of the city.

In *Omaha, Neb.*, pulpits, choirs and youth groups made interracial exchanges and a mass meeting of city youth including Jews, Protestants, Catholics, Negro and whites, was held. The Mayor of the City and Governor of the State issued proclamations.

Galesburg, Ill., had a public library exhibition of Negro cultural contributions and an interracial worship service. At *Holliday's Cove, W. Va.*, the D.A.R. and church groups sponsored a public review of Negro literature. In *Nyack, N. Y.*, a union interracial church service of two white and two Negro churches brought together more than 600 white and Negro worshippers. The *Pottsville, Pa.*, Interracial Council observed its tenth

birthday with a union service of nine white and two Negro churches and a synagogue. At *Knoxville, Tenn.*, the local radio station cooperated in making a record of prayers and litany from the prepared Federal Council's interracial worship service to be broadcast to South Africa, and a feature of the period was a special message of greeting sent through the courtesy of O.W.I. by Dr. George E. Haynes on behalf of the Department of Race Relations of the Federal Council of Churches to the leaders of the observance of Goodwill Day in the Union of South Africa.

The Day seems to have shown sound significant new developments. It attracted more attention from public officials and from agencies and organizations outside of the churches than ever before. Judging by the amount of program material called for both through the regular denominational channels and by local groups and congregations, this observance has really become a national means for friendly understanding and contacts to a greater degree than in previous years.

Protestant Fellowship

The following statement of the Genius and Strategy of Protestantism in a Community was formulated by the late William Adams Brown at the meeting of the Association of Council Secretaries, at Lake Geneva, Wisconsin, July, 1943:

"Protestantism is a word which is used in two senses. In the first sense, it is used to describe the group of autonomous denominations which trace their origin directly or indirectly to the Protestant Reformation but whose members are only in part Protestant in spirit. In the second sense, it is used to describe those persons who, whether members of Protestant churches or not, are animated by the Protestant spirit.

"The *Genius* of Protestantism is the spirit of fellowship in freedom. It is the spirit which is born of the discovery that fellowship is possible without sacrifice of freedom, between all those who, having been delivered from the tyranny of law, both in church and state, by faith in God's free forgiveness mediated through Jesus Christ, have learned that it is possible for free men to use law as an instrument of fellowship, and that so used it may become God's gift for their good.

"*Strategy* is a way of attaining long-time objectives by a comprehensive plan but, however excellent in theory, it may become useless in practice unless followed up in the immediate emergency by the right kind of *tactics*. Tactics is the short-time action which is needed to implement strategy.

"The *strategy* of Protestantism is a long-time plan of campaign which has for its goals to make the spirit of Protestantism dominant in every aspect of the personal life—and (as a condition of this) to create institutions which can make contact between those who are now

separated by streams of divisive influence—national, racial, economic, cultural, and religious—such that, in spite of these divisive influences, they can maintain fellowship on every level of community life.

"The *tactics* of Protestantism is to establish points of sympathetic contact between individuals and social groups who agree at some points, but differ in others in order that by understanding and respect for every form of honest difference they may learn to act together in the zone of agreement, while at the same time they maintain fellowship and engage in common study and experiment in the zone of difference."

The Lithuanian Protestant Association

The Lithuanian Protestant Association has been organized and incorporated in the State of Connecticut. The purpose of the Association is to strengthen the Christian faith through prayer and by giving moral support and material aid to the Protestant churches in Lithuania. The motto of the Association is, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The Association was incorporated by Dr. Michael M. Devenis, Mr. August L. Kiesel, Mr. Jacob P. Treciakas, and Rev. Frank Tishkins.

Besides the members and officers of the Association there will be a Board of Trustees consisting of twelve people. Also, there is the Advisory Council. The following men are serving on it: Dr. Douglas Horton, Dr. Henry Smith Leiper, Dr. John R. Mott, Dr. John C. Walker, Dr. Luther A. Weigle, and Dr. Hugh Vernon White.

How Churches Meet Wartime Needs

BUSINESS MEN EQUIP NEW SERVICE CENTER IN SPOKANE

AFTER receiving the recommendation of a man who had spent a month on the field, the churches of the Spokane, Wash., area are opening an Inter-Church Service Center. It will be under the auspices of the Council of Churches and administered by its National Service Committee, Dr. Horace Turner, Chairman. A Business Men's Committee secured over \$6,500 for remodelling and equipping the Center and the churches are caring for maintenance expenses. The Director is Rev. Tracy Manley, who for two years served in India with the British forces as a Y.M.C.A. worker.

SEATTLE, WASHINGTON

The Director of the United Church Ministry to the Defense Housing Projects in the Seattle, Wash., area, Rev. August E. Binder, who started work in June, has had since October 15 the valuable assistance of Mrs. Mabel Garrett Wagner, on loan from the Women's Society of Christian Service of the Methodist Church. This project serves over 40,000 people and is divided into four sections with nineteen separate locations, which must have individual and separate administration and dormitory facilities for 1,000.

Through the Seattle Council of Churches a simple but effective program has been developed to meet the religious needs in the various housing projects in Seattle and King County, with in addition several reception centers for persons seeking permanent living quarters. It is a distinctly united effort of the major Protestant churches to provide a single united religious ministry in these housing projects.

The plan of operation is as follows:

"All workers serving in the Defense Housing Areas shall work in coöperation with the United Church Ministry whether supplied directly by a denomination or employed by the Council of Churches. A letter of information to the Council of Churches on the availability of religious workers should be sent by the executive of the denomination before placing such workers.

"These workers shall represent united Christendom in the defense community first of all, though it is understood that each worker shall be free to witness according to the dictates of his conscience and in harmony with the confessional position of the denomination which he represents. The efforts of the entire group of workers, herein-after called 'the staff,' shall be coördinated through the direction of the United Ministry.

"One designated representative from each denomination sharing in the responsibility in the United Church Ministry shall act as a Committee on Program and Policy, with the Director of the United Church Ministry as chairman."

"Generally speaking, housing management recognizes the values of a sound religious ministry and welcomes the same, but can in no way institute it. The United Christian Approach is the best answer that has been developed to meet religious needs among these many people suddenly brought together from many places and who have a varied religious background. Appreciating this method, the housing management has given most generous coöperation, extending many courtesies that have been valued by the religious workers comprising the United Church Ministry staff. There have been three joint conferences between representatives of the housing management and the religious workers that have gone far in establishing mutual confidence and an understanding of common problems."

Jottings from the separate projects:

Delridge Housing Project of 450 families: The project is unique in that its 42 locations are dispersed throughout an established residential area of some 194 acres.

Holly Park—1,000 families: Realizing the importance of the family as a unit in this community of uprooted people, the religious services for young and old are centered in a Family Circle Service at which the whole family sits together for worship for an hour before going to church school classes.

Renton—A Sunday school of 150 average attendance meets Sunday morning in the community building, followed by Bible Study Class for adults. One member is organizing and training a junior choir, with choir robes being made by mothers and teachers. A Bible Study Class is held on a week-day afternoon in one of the homes.

Kirkland—A Community Welcome Party to newcomers was sponsored by the Rotary Club. Oldtimers greeted folks at the door while a school band gave a half hour of music. A master of ceremonies introduced the program, including short greetings, music by the Paint Shop Orchestra, a colored group from the shipyard. Prizes were given for the oldest and newest tenants, for the one who came "farthest," and to the two largest families of nine and twelve children.

Duwamish Bend—The mothers in the project suggested a survey to acquaint people with the services. At the committee meeting the women came from the shops in their work clothes at 4:30 to make plans for friendly visitation. Taking such responsibility and leadership will help the people feel it is their own church group.

VICTORY GARDENS, NEW JERSEY

In her first report since she started work as Director of Religious Education at Victory Gardens, Dover, N.J., November 14, Miss Margaret LeSourd writes on accomplishments and future plans as follows:

"It was decided that we would call ourselves the Victory Gardens Community Church, welcoming all people, espe-

(Continued from Page 9)

cially Protestant families of our village. The first big problem was the place of worship. The only place available is the recreation hall in the administration building, in which room every other activity, meeting, or social gathering for the community is held.

"We used for a back drop a simple white cloth with a blue border, upon which were crayoned pictures of the people of all lands. The heading 'God's Word' was inscribed at the top. A similar cloth was placed over two benches placed atop each other to form an altar.

"Just before Christmas we made a change in this appearance to the effect that a piece of imperial red cloth was secured for a backdrop and a large 'Head of Christ' by Sallman for the center. At present we are using a plain white tablecloth over the benches and securing flowers each Sunday to finish the front of our sanctuary. Miss Pearson, the USO worker, has sent flowers. The future plans are to secure a lectern and remove the benches, building an altar to replace them, and securing a Cross and candlesticks.

"One paramount need of the community is a day nursery to care for the children of working mothers. Work of this kind has been going on for nearly a year through the Child Care Committee and the Council of Church Women (formed by a former worker on the project.)"

Dr. Van Kirk Honored for Radio Work

For "furthering the cause of justice, amity, understanding and coöperation among those of all religious faiths," through his weekly radio broadcast, "Religion in the News," Dr. Walter W. Van Kirk, Executive Secretary of the Department of International Justice and Goodwill of the Federal Council has been given an Award of Distinguished Merit from the National Conference of Christians and Jews. The award was one of five presented by the National Conference to those radio broadcasters and individuals "who did the most last year to promote goodwill among Americans of all faiths."

Another recipient of the distinguished merit awards was the Mutual Broadcasting System for its "Minute of Prayer" series. This daily radio feature was inaugurated on January 1, 1942, by Mutual in response to a proposal made by the Department of Evangelism of the Federal Council, and includes prayers by clergymen of all faiths.

The citation for "Religion in the News," read by Dr. George Shuster, President of Hunter College, said:

"For nine years, over the facilities of the National Broadcasting Company, this program has kept before public attention the activities of the several faiths in which Americans belong. Dr. Van Kirk has served the cause of religion, has interpreted to a wide audience the fundamental Judeo-Christian principles on which our American civilization is built, and has furthered the

cause of justice, amity, understanding and coöperation among those of all religious faiths.

"For these reasons the National Conference of Christians and Jews cites, for the approbation of all Americans, those whose inspiration, devotion and craftsmanship have made possible that program."

One of Dr. Van Kirk's many activities in the cause of international justice and goodwill, "Religion in the News" has a wide listening audience in this country and is shortwaved to many nations. In his capacity as NBC's special commentator on events of religious significance, Dr. Van Kirk, in addition to reporting on religious conferences in this country, has broadcast from Europe to America on many occasions. One of the highlights of his radio career was his broadcast of the Pan American conference in Lima, Peru, in 1938. He was the first radio commentator to give to the American radio public a digest of Secretary Hull's closing address before the Conference.

Relief Workers to Work with UNRRA

Plans by which the United Nations Relief and Rehabilitation Administration (UNRRA) will make use of the trained personnel supplied by private relief agencies are now being put into effect for the first time, and should prove of considerable interest to many church groups.

The Church Committee on Overseas Relief and Reconstruction calls attention to UNRRA's recent request to the Council of Voluntary Agencies to provide immediately 150 people for work in their Balkan program—in Greece, Yugoslavia, and Albania.

Needed are doctors, hygiene and sanitation workers, nurses, medical social workers, nutritionists and caterers, refugee and case-work or child-care specialists for relief units, general relief workers with a knowledge of driving, interpreters, mechanics, laboratory technicians, medical stores officers, and quartermasters' accountants.

It may be possible to designate to which of the three countries a person offered for this service will be sent, but this is not certain. All persons so sent will be under the direction of UNRRA and subject to its approval, and will work in UNRRA uniforms. But salaries, cost of clothing, personal equipment and insurance will be borne by the agency contributing the personnel. Relief supplies will be provided by government. All persons recom-

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mended should be native-born Americans or naturalized for a considerable number of years.

The Church Committee on Overseas Relief and Reconstruction offers its services in providing further information and contacts.

Relief agencies of several churches are members of the Council of Volunteer Agencies: American Friends, Church of the Brethren, Congregational Christian, Mennonite, Unitarian.

The Church Committee on Overseas Relief and Reconstruction is working on its own account to send at least one church representative into each country of Europe for contact with church groups there. Plans are now formulated for such a representative to go to Italy as soon as possible.

Annual Conference of Church Leaders

Under the auspices of the Department of Race Relations of the Federal Council, in coöperation with the Home Missions Council of North America, the Sixth Annual Conference of Church Leaders will meet at Antioch College, Yellow Springs, Ohio, April 13 and 14.

The Conference is described as "a movement, inter-racial and interdenominational to enable national and state church leaders to share their thoughts and clarify their views on issues of mutual concern to them and their churches as a basis for action." Attendance is limited to state and national leaders of church and allied organizations. Representatives are expected from Negro, White, American Indian and American Oriental groups.

There will be panel, symposium and forum discussions on what can be done and how, to improve race relations in communities in these times of conflict and tension. Youth Group Leaders will have special sessions. Program details will be announced soon.

Dormitory rooms will be available at the college without private bath, two persons in a room, \$1.50 per night.

Address all communications to the Executive Secretary, Dr. George E. Haynes, 297 Fourth Avenue, New York 10, N. Y.

U. S. A. Canteen in Scotland

Two years ago friends in this country were saddened by the death of Rev. James Macdonald Webster, D.D., the General Secretary of the Overseas Department of the Church of Scotland. Recently the American office of the Central Bureau for Relief of the Evangelical Churches of Europe sent a gift of \$5,000 to the Church of Scotland Committee on Hut and Canteen Work for His Majesty's Forces.

In a letter of appreciation to the donors, John MacDougall, Secretary of the Committee, writes:

"The Committee has instructed me to intimate to you, and through you to all who have had a share in the gift, its very cordial thanks, and I have been

authorized to assure you that at no distant date a mobile canteen will be operating, bearing an inscription that the vehicle has been gifted by friends in U.S.A. in memory of Rev. James Macdonald Webster, D.D. Dr. Macdonald Webster was deeply interested in our work and by means of this interest he succeeded in procuring generous donations for the Committee's work. Your contribution is an admirable token of the esteem in which his many friends in America held Dr. Webster."

New Publications

A Road to Recovery. A twenty-page pamphlet just published by the Christian Commission for Camp and Defense Communities and the Commission on Religion and Health. The pamphlet was prepared by Chaplain Robert Rasche of the Navy and is designed particularly for use with military personnel in hospitals. It will probably be found valuable for civilian use in hospitals as well. It is devotional in nature and contains a foreword by Robert D. Workman, Chief of Chaplains of the Navy. Single copies are ten cents each, with considerably reduced rates in quantity, from Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Speaking about Love. A new pamphlet published by the Commission on Marriage and the Home, dealing with love at high school age. The purpose of the pamphlet is to help young people, especially in these times, to interpret their experiences in falling in love or growing into love, and to guide their lives constructively toward building the Christian homes of the future. Professor Ernest R. Groves, dean of educators in the field of family life, has said that this pamphlet is unusually wisely written. Of no small importance is the fact that young people who have seen it in mimeographed form have responded with the keenest interest and appreciation. Ten cents per copy; reduced rates in quantities from Commission on Marriage and the Home, 297 Fourth Avenue, New York 10, N. Y.

Announcing the National Mission to Christian Teachers

A new Mission has been launched. Its official name is a "National Mission to Christian Teachers." It is sponsored jointly by the Federal Council of Churches, through its Department of Evangelism, and the International Council of Religious Education.

Twelve persons have been selected from each of the two organizations to serve as the joint committee to guide this important enterprise. The Chairman is Dr. Joseph R. Sizoo, minister of St. Nicholas Collegiate Church of New York City.

A series of Missions will be held this October and November under the sponsorship of the National Com-

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mittee. These Missions will be held for two days and three nights in each city. During the two days from 9:00 A.M. to 5:00 P.M. daily, the state executives in Religious Education and Evangelism will meet to plan for the holding of Missions in all communities of the state. This two-day meeting will be called "A Conference on Church School Evangelism." For three consecutive evenings the Sunday school teachers, officers, and the ministers of the churches of the community will come together for important meetings.

Some of the objectives of these Missions are—

To enrich the spiritual life of the Sunday school teachers

To reach the unreached with Christian teaching

To win to Christ those whom we reach and teach

The National Committee has already had its first meeting. It feels that the time is here for a strong and a united emphasis on evangelism through the Sunday school teachers of the nation, of whom there are over two million.

One of the most significant aspects of the project is the cooperation of the *evangelistic* and the *educational* interests. It is hoped that these two notes—which, unfortunately, have often been treated as separate and even rival emphases—will be effectively combined in a program that will stress personal decision and commitment as essential in vital Christian education.

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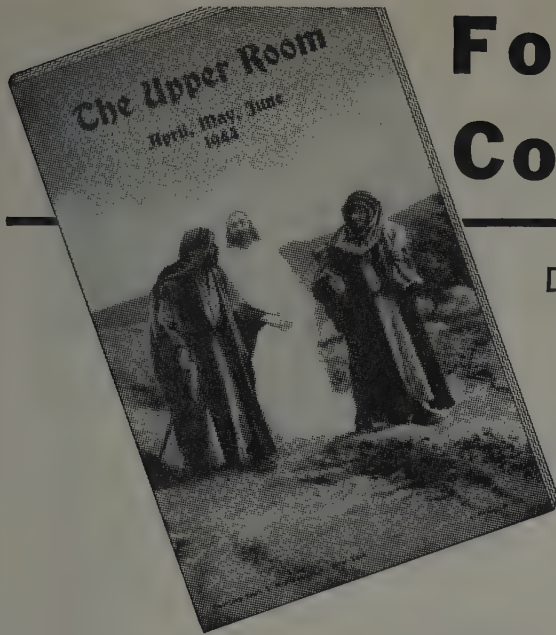
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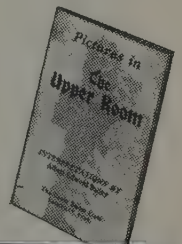


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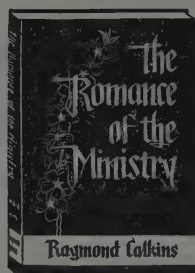
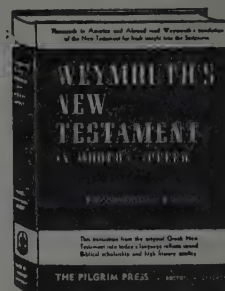
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• News of State and Local Cooperation •

Wilbur T. Clemens— An Appreciation

Rev. Roy E. Williamson, Executive Secretary of the Baptist Missionary Society of the State of New York and President of the New York State Council of Churches, commenting on the spiritual and financial achievements of the Council under the leadership of its General Secretary, gave the following tribute: "To one man, more than all others, goes the credit for the remarkable success of this great Protestant Christian cooperative enterprise in New York State—namely, the General Secretary, Dr. Wilbur T. Clemens. Now in his tenth year as Administrative Officer of the State Council, Dr. Clemens has served with efficiency, wisdom, and self-sacrifice. The achievements of the Council under his leadership are outstanding. He has seen the Council grow in strength and numbers, until today it is the most influential and useful interdenominational Christian organization in the state. It represents 8,000 churches of some thirty Protestant groups. The staff of the Council now consists of seven workers who render service and provide leadership in all phases of interdenominational, cooperative endeavor. The multitude of Dr. Clemens' friends desire to pay tribute to him and to his wise leadership as he begins his tenth year of service with the Council."

Weekday Schools

An intimate picture of weekday schools is furnished by the following description of the experience of a neighborhood in Buffalo, N.Y. The school began as a cooperative venture in one of the cosmopolitan neighborhoods three years ago. The ministers of the three churches formed a committee, planned the school and set it in operation. Twenty-five children attended the first year. The second year, due to careful planning and hard work, the number rose to 110. This year the total enrollment for grades four through eight and vocational high school is 149. The school serves the entire neighborhood. It is both interracial and interdenominational, ministering in the name of Christ to all who come. The curriculum suggested by the Buffalo Council of Churches was used throughout the school.

Social Action in Indiana

The Committee on Social Action of the Indiana Council of Churches reported to the Board of Directors of the Indiana Council that it was endeavoring to become so organized as to afford the Protestant forces of Indiana the most competent and highly qualified leadership in matters concerning social action that the state can provide. To this end the committee will appoint divisional groups in the various areas of social action, including legislation,

temperance, industry and labor, race relations, crime and juvenile delinquency, international relations and migrant populations. The personnel of these various divisions will be chosen in cooperation with the denominational executives of the state.

Community Relations

The Public Relations Department of the Erie Council of Churches continues its cooperation with the Juvenile Court and other agencies of the city in meeting the problems of juvenile delinquency. The Council appointed Dr. Thomas E. Colley to represent it on the committee dealing with juvenile court matters. The department has also designated eight ministers in various sections of the city to serve as spiritual advisers in investigating and aiding youths who are near-delinquents. Close cooperation has been maintained with the newly established Erie Guidance Center.

A City Council's Interpretation

"The Oklahoma Council of Churches is a fellowship of those churches which accept our Lord Jesus Christ as God and Saviour." Further, "the Council is an association of cooperating churches in community and city-wide Kingdom of God projects trying to do together those things which are larger than any one parish and which cannot be done by any one church. It is a clearing-house for information, for planning how to meet religious needs and the development of cooperative projects. It is not just another organization—a fifth wheel—but a channel through which all churches and members can work for advancing the Kingdom of Heaven. The Executive Secretary is a servant of the churches. As such he serves as a public relations representative, minister-at-large, ambassador of good-will, a liaison man, a civilian chaplain—a coordinator of New Testament churches as he endeavors to execute the policies and activities of the Council."

Thoughts of God for Boys and Girls

The Connecticut Council of Churches during 1943 commenced the year-round publication of the Fellowship of Prayer for Children entitled "Thoughts of God for Boys and Girls." 180,000 copies were distributed during this period. The Lenten issue aimed to develop appreciation of other races and nationalities; the summer issue centered in the out-of-doors and the interdependence of people in such ways as raising food and transportation. The autumn issue included stories of harvest festivals among different peoples, leading to a discovery that gratitude to God is common to all. The Christmas number centered in the celebration of Christmas based upon stories of the Life of Jesus.

State Pastors' Conference in Ohio

The Ohio Council of Churches conducted the 25th Ohio Pastors' Convention in Memorial Hall, Columbus, January 31-February 3. The attendance was the largest in the history of these significant gatherings, reaching a total of 2,500. It is estimated that approximately one out of every two ministers in Ohio attended these meetings. "Facing the Aftermath of War" was the challenging theme around which the entire program was developed. Monday's topic was "Organizing for Peace"; Tuesday, "Counselling for Peace"; Wednesday, "Training for Peace"; Thursday, "Living for Peace." The finals in the Prince of Peace Declamation Contest were an integral part of Wednesday's program.

The Silver Anniversary Sacrificial Fellowship Supper required a silver dollar per person as an admission fee, all of which was set aside for the work of Madame Chiang Kai-shek.

American Lutheran Church Affiliates with Detroit Council

According to Religious News Service, the American Lutheran Church, representing thirty congregations in the metropolitan area of Detroit, Mich., has affiliated formally with the Detroit Council of Churches on a consultative basis. The application for the consultative relationship, unanimously approved by the Board of Directors followed months of conferences and discussions. Individually, American Lutheran churches and pastors have been cooperating in the support of activities of the Council for many years and several pastors have served on the committees of the Council.

California Plans Ministers' Convocations

Convocations will be offered to stimulate ministers, particularly those whose budgets will not permit them to possess many books or periodicals or to travel to meetings that are centralized in or around the San Francisco Bay area. Ten of these convocations will be held in the winter and spring months of 1944. These will touch every section of the Council's territory. The ablest leaders available will deal with the Preaching Ministry, the Pastoral Ministry, and the Ministry of Christian Education.

Council of Churches Sunday

The goals and achievements of the Wichita Council of Churches were presented generally throughout the churches of the city on Sunday, January 9. A folder was distributed setting forth in detail not only the accomplishments during 1943 but some of the projects planned for 1944. The decision to observe Council of Churches

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Sunday and to use the ensuing period closing January 20 as the period of the Council's annual financial campaign was made by the Trustees of the Council after the request had come from a large group of pastors and laymen from leading churches of the city. At their suggestion each church was asked to appoint a person or committee to have charge of the solicitation of its own membership for the support of Council work.

Youth Project

One of ten agencies commissioned to make special attack upon the juvenile delinquency problem of Los Angeles by means of the special sum of \$234,000 set aside for the purpose by the War Chest, the Welfare Bureau of the Church Federation, under Rev. John L. Mixon, will be a part of the "Los Angeles Youth Project" and will be granted approximately \$20,000 as a special fund for the work it will do. The Project is referred to as "a demonstration of a new level of social planning and agency coöperation." It is a testimony to Mr. Mixon that he has so well represented the Church as to cause it to be included in the undertaking. The Project heads up in the Council of Social Agencies. The Church Federation Welfare Bureau program will consist largely of providing both paid and volunteer leaders for the extension of youth activities in church and in church agencies. The work is limited to certain areas of the city where privileges are fewest and the need is the greatest.

Staff Changes

Rev. Harvey Hollis, minister of the First Baptist Church, Chelsea, Mass., has been elected Executive Secretary of the Albany Federation of Churches, Albany, N.Y. Mr. Hollis began his work on March 1. In a letter to Rev. B. W. Burnett accepting the call he said: "I was very much impressed by the possibilities of the work presented to me during my visit this week with you. . . . It is definitely pioneer work which you all have begun so admirably together in Christ. I want a hand in it too. I visualize great times together. I know that I shall be disturbed no end over the many phases of the work with which I have no immediate knowledge. You will have to help me to grow toward the measure and stature in mind and spirit necessary to meet the requirements of my office with you."

Rev. Dr. Worth M. Tippy has been appointed *ad interim* executive for the Christian Emergency Committee of Mobile, Ala. He began his work January 20.

On February 1 Rev. Clarence Almon Wagner became Civilian Chaplain at Rome (New York) Air Depot, where he will minister to approximately 10,000 civilians in the government housing area at Depot Gate and in other private housing projects nearby. Mr. Wagner will carry on his work under the auspices of the Committee on Camp and Industrial Areas of the New York State Council of Churches, of which Dr. Howard V. Yergin is Chairman.

From Victory to Peace

by

PAUL HUTCHINSON

THE Managing Editor of *The Christian Century* here presents a penetrating analysis of the stupendous political, economic and social problems which all Christendom will face after victory—but before peace. Only an informed and aroused Christian church, he says, deeply aware of, and willing and eager to accept its responsibility, can assure a *just* and *durable* peace. A book directed to those who realize the power of an articulate Christianity in waging a successful peace.

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• Among the New Books •

Philosophies at War

By FULTON J. SHEEN

Charles Scribner's Sons. \$2.00

This is an illuminating and useful book. True, the author's vigorous forensic and his facility at aphorism result in many extreme statements—just the sort of thing which leads so many important books to be thrown aside by those who are offended by particular statements. But this little volume will reward reading by Protestant ministers and laymen.

Monsignor Sheen sees the present crisis as one of both war and revolution. The war moves "on a horizontal plane of land, territory, and men," the revolution on "the vertical plane of ideology, doctrine, dogmas, creeds, and philosophies of life." Russia is on our side in the war but not as yet on our side in the revolution, which will long outlast the war. Who will win the war is less important than who will win the revolution. The war itself is a "disintegration of the abnormal" marking the end of a historic era.

Three great ideologies are in conflict—the Totalitarian, which is "anti-Christian, anti-Semitic, and anti-human"; the Secularist, which builds on a non-religious foundation "identifying morality with self-interest instead of morality with the will of God"; and the Christian, which places democratic values on the moral and religious foundation.

The Totalitarian philosophy presents itself in a historical form, as the revival of ancient imperialism, which is Fascism; in anthropological form, which is Nazi racism; in a theological form which identifies divinity with the dynasty, which is Japanese imperialism; and in an economic form, which is Marxian Socialism.

Monsignor Sheen attacks Liberalism very much as the Protestant writers in the contemporary orthodox revival attack it. Indeed, there are many passages that could be duplicated in Protestant books. In his suggestions for further reading, which are numerous, we find the names of Barth, Berdyaev, Niebuhr, Macmurray, and many other non-Catholic writers. The author is sympathetic with Sorokin's critique of our culture as "sensitive." It is in protest against it that totalitarian systems arise. But the

protest movements are "convulsive attempts to arrest the disintegration of society"; they are demonic and false.

There is a trenchant critique of modern secularism in which Protestant and Jewish pronouncements are cited along with Catholic documents. The critique of the doctrine of progress will be very familiar to Protestant ears. Faith in man's perfectibility without dependence upon grace is seen as a major evil. History is more "like a tension between good and evil than an escalator which keeps going upwards." Exaggerated faith in science, which the author calls "scientism," the vogue of relativity in philosophy, the materialization of human values, the degradation of liberty to the level of license—all these are characterized as "barnacles" on the ship of democracy.

The revolution must be fundamentally a revolution in man. "Marxian Socialism is nothing but rotted Capitalism on a State basis"; Fascism is "rotted parliamentarianism"; Nazism is "rotted Nationalism on a racial basis." The Christian revolution rejects the concept of man as made by society for that of society as made by man. Only a revolutionary conception of man, the author believes, can create a Christian order of society.

This Christian order will subordinate economic process to human worth. It will deny that "consumption exists for production, and production for finance." It will give new meaning to work as a divine vocation in contrast to "employment" which is an economic necessity.

The author gives a brief sketch of what the Catholic Church conceives the Christian economic order to be. The extension of democracy to the industrial field will mean vocational representation. There should be unions not of labor against employers and owners but unions of employers and employees within the same vocational group. The common interests of employers and workers must be discovered on this vocational basis. Representation of isolated individuals as in political democracy is inadequate. Society is no longer composed merely of individual cells. It has "spontaneously formed natural unities." Here we note a harking back to the "guild" principle of the middle ages—an era to which, as a Catholic, Monsignor Sheen pays his respects though without any exaggerated nostalgia. He wants economic life to be brought within a Christian framework. He agrees that the war is indeed the "end of economic man."

As for education, he makes the most of the trenchant criticisms that have appeared, by such writers as President Hutchins and Walter Lippmann, and insists that our secular education has subverted the purpose of the Founding Fathers. It is the Catholic Church with its "10,459 schools, 83,515 religious teachers, and 2,584,461 students" which is preserving the principle expressed in the Ordinance of 1787 of the unity of

religion, morality, and knowledge. Education, he maintains, must be restored "to the churches and to religion." He is quite unimpressed by modern resistance to indoctrination. No indoctrination, he says, means no religion. Education he conceives as totally meaningless and abortive unless it develops firm enduring beliefs and convictions.

F. E. J.

Choose Ye This Day . . .

By ELMER G. HOMRIGHAUSEN

Westminster Press. \$1.50

The professor of Christian education at Princeton Theological Seminary, who is also chairman of the Department of Evangelism of the Federal Council of Churches, has written one of the most arresting books on evangelism to appear in several decades. A decline in the spirit of evangelism in our time is frankly recognized and the reasons for it acutely analyzed. The popular objections to evangelistic appeals are examined and shown to be without validity. The necessity for firm theological foundations for evangelism is given strong emphasis.

The note of "decision" and positive "commitment" runs through the whole discussion. The author sees clearly that to be a Christian today, in the face of powerful opposing forces, requires something more than vague aspirations or policies of easy adaptation. There must be a clear-cut act of the will, a deliberate choice of either-or as one stands at the crossroads. Much of recent religious education is indicted for its feebleness at this crucial point. For robust Christian living, Dr. Homrighausen urges, there must be a definite confronting of Jesus Christ as the central fact of history. This creates an experience of guilt, of repentance, and of conversion as a new orientation of one's entire life. The social significance and consequences of this kind of commitment are vigorously affirmed. A major center of interest is the revising of our methods of religious education of children and youth so as to culminate in a conscious acceptance of Christ as Savior and Lord.

S. M. C.

The Thrill of Tradition

By JAMES MOFFATT

Macmillan. \$2.00

The central note of the latest book of our greatest New Testament scholar is fresh and captivating: tradition, in the Christian usage of the term, is not dull and inert but a source of life and power—so much so that it can even be described as "thrilling." Tradition, as Dr. Moffatt sees it, is what links one generation to another and enables mankind to profit by the "funded experience" of the past. And

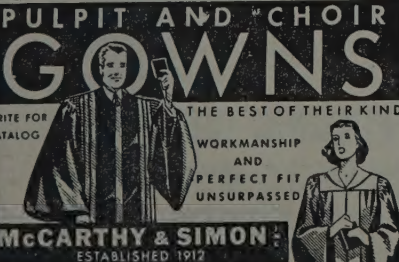
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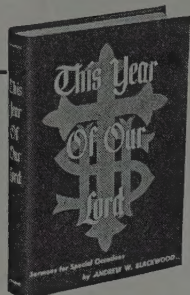
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this contact with the best in the past has a "lift" in it—something that quickens the imagination and provides an impulse to action.

The idea that tradition necessarily involves a static condition disappears under Dr. Moffatt's scrutiny. He shows that progress is really possible just because there is something vital that is passed on from age to age. As applied to Christianity, he affirms that there is an enduring tradition—a faith "once delivered"—centering in the Fact of Christ. It is this tradition which is the "pulse of the Christian spirit," beating throughout the centuries within the worship and fellowship of the Church.

Two historical studies illumine the general treatment. The first has to do with what is called the "epichristian age"—that is, the generation immediately following that of Jesus Himself—in which the Scriptures were produced that have become the permanent record and norm of the faith. The second historical period to which intensive study is given is that of the Reformation and the counter-reformation culminating in the Council of Trent in 1546. The Reformers saw that "tradition" had been distorted until it had become almost synonymous with a system of indulgences and penance. Tradition had to be restored to its true center in Christ. The decision of the Council of Trent that oral traditions of many kinds stood on a parity with the creative Word of God spoken in Christ, Dr. Moffatt regards as a striking example of the way in which the true significance of tradition can be lost. He concludes that to shut out "the fresh air of thought and inquiry" is always "fatal to the health of the Christian tradition."

S. M. C.

On Beginning From Within

By DOUGLAS V. STEERE

Harper and Brothers. \$1.50

Dr. Steere describes his latest book as "five simple and elementary essays that deal with the inward life of man." Later on in the introduction, he explains that the essays were first given as lectures. This accounts for the fact that while they do have the unity of dealing, in the framework of Quaker thought, with the *individual* and his spiritual welfare, they do not present a logical argument in support of the introduction's spirited attack upon the "modern collectivist theologians" and all their works. They are a stimulating addition to the literature of modern aids to the devotional life, with a wealth of illustration drawn from the lives and writings of saints and apostles from Augustine to Kierkegaard.

The first two lectures deal with the saint and society—his nature, faith, influence, and authority. Dr. Steere defines a saint as

"a Christian individual in full degree and nothing more." He uses the term interchangeably with "apostle" and gives a definition of apostle which seems much more apt for that of saint, viz., "just a human being released from love of self and enslaved by the love of God." No matter which word is used, each one of us is called to be saint and/or apostle and is bidden to know that "There is only one sorrow, not to be a saint."

Lecture Three proposes a new set of devotional exercises and draws heavily upon those of Ignatius of Loyola as being the kind of "sharply realistic devotional manual" which ought to be refashioned for our times. Lecture Four contends that to fully understand theology in any age one must "know the saints, the devotional literature and the religious practices." The closing lecture, on "Death's Illumination of Life," deplores the manifold attempts which are made to gloss over the fact of death, to hide it beneath the semblances of life. Dr. Steere believes that one may use the contemplation of his certain death as illuminating his life. "In facing any crisis short of my own death, there may still be something to cling to. . . . But when base is abandoned for good, then the *Me* knows whether it is open to invisible support."

PAUL G. MACY

But Christ Did Rise!

Edited by PAUL ZELLER STRODACH

Muhlenberg Press. \$2.00

This is a series of eighteen sermons of United Lutheran ministers for each of the Holy Days of Lent, including messages based on the Seven Words from the Cross. The triumphant note which is voiced in that title is characteristic of all the sermons, which are distinctly evangelical in spirit and Biblical in content.

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7 Fliers Converted by Island Natives Whom Missionaries Made Christians

Special to THE NEW YORK TIMES.

ALAMEDA, Calif., Oct. 22—Stanley W. Tefft, 25, an aerial gunner from Toledo, Ohio, disclosed today that natives made Christians by American missionaries before the war on a South Pacific island had won seven converts among Navy fliers who had been shot down in combat with the Japanese. The gunner, who is at the Naval Air Station here recuperating from wounds, was sure of his facts because he was one of the converts. With two companions, Lieut. Edward Peck of Shreveport, La., and Radioman Jeff Scott of Garden City, Kan., he reached the island on a raft after two and a half days at sea.

For the next eighty-seven days they hid on the Japanese-occupied island, watched over by the natives whose first act was to give them a Bible.

"That and our experiences made us Christians," Tefft said. "Every night they would gather around us and we took turns reading the Bible. They sang songs which we knew, such as 'Red River Valley' and 'Carry Me Back to Ole Virginia.' When we left them they were beginning to learn 'When Johnny Comes Marching Home.'"

The other converts were Lieut. Ben H. King from Arkansas, pilot, and Ensign Joe Mitchell of Davidson, Okla., and two members of the crew of their plane who also found refuge on the island.

Their presence was known to the 200 natives, Tefft said, but the Japanese patrols never found it out. All put out on rafts and were picked up by Navy planes.

"The only thing that brought us back was faith," concluded the gunner. "You can tell the world that I am now a devout Christian."

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